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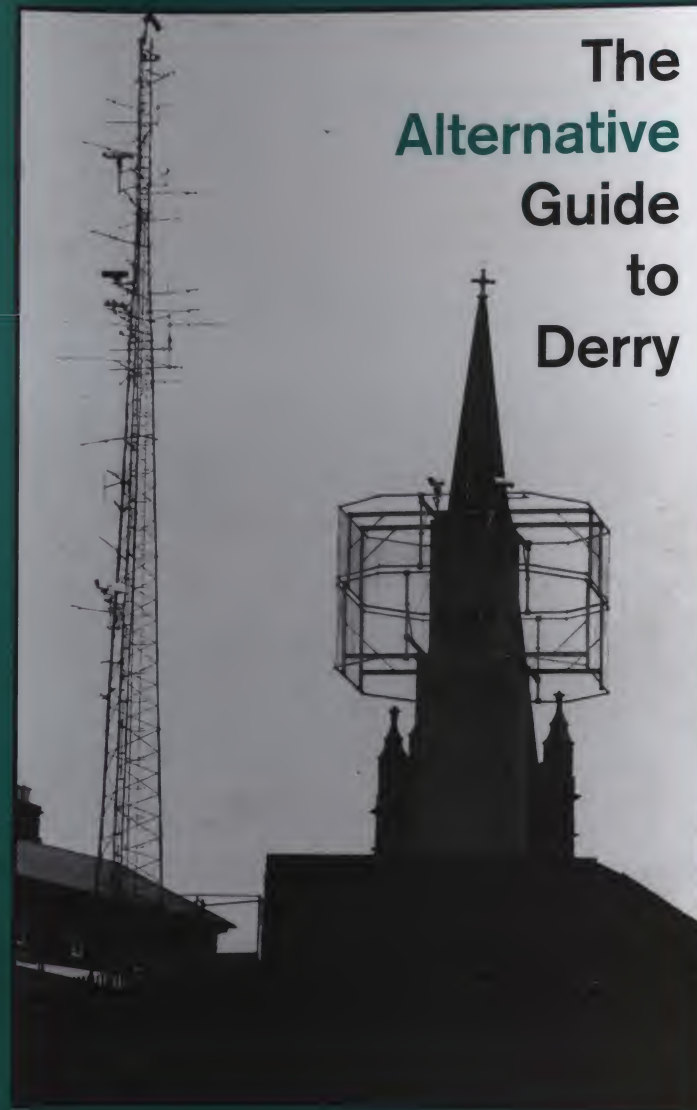
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The Alternative Guide to Derry

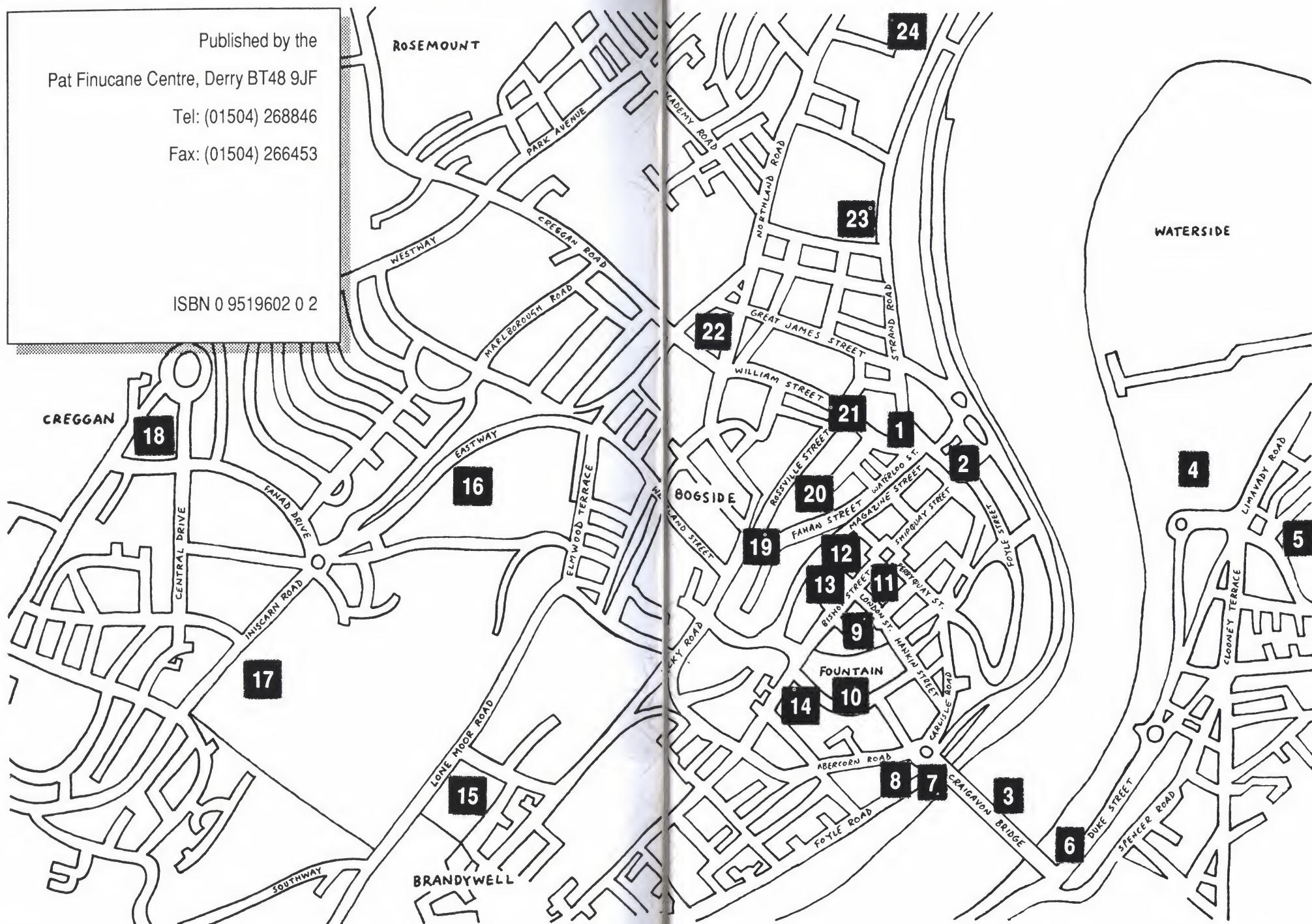


English

An Ghaeilge

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What to see in Derry



1. Emigrant Statues

In the nineteenth century several millions were forced to leave Ireland because of famine or when evicted from their homes by British soldiers and police by order of wealthy land owners. Thousands left through Derry to America. In the eighteenth century many Presbyterians, victims like Catholics of the Penal Laws, left for North America. Between 1951 and 1961 it is estimated that some 12% of Derry's population emigrated. Waterloo Place, where the statues of the departing emigrants are situated, was known during the period of the famine as Sorrow Square as this was where emigrants took leave of their families.

Emigration is still a reality today, especially for young people. Recent estimates puts current emigration from Derry as high as 1,000 per year. An Emigrant Bureau exists within the city to advise those leaving.

Emigration, especially of young working-class nationalists, has helped keep a permanent Unionist majority in the North.

2. The Guildhall

Built in 1912, the Guildhall is the seat of the local City Council. Since the partition of Ireland in 1921, it housed the old Londonderry Corporation which was disbanded by the Northern Ireland Government in 1968 following the early civil rights marches and rioting in the Bogside.

The Corporation was unpopular because it was a unionist council imposed on a city with a large nationalist majority.

Many more nationalists than unionists were deprived of the vote in local elections because they did not pay local taxes ("rates") and also because the electoral boundaries were manipulated in order to guarantee a permanent unionist majority. This was known as "gerrymandering". The old Corporation also openly practised discrimination against its nationalist citizens in such areas as the allocation of houses and employment.

The Guildhall was bombed twice in 1972 by the IRA and in 1985 one of those convicted of planting the bomb was elected to the Guildhall as a councillor!

Things to see in the Guildhall include the Bloody Sunday memorial window and the statue of Queen Victoria which was upended by the 1972 bomb. She subsequently lost some of her fingers and a hand when overturned during the infamous Dockers' Dance.

3. Craigavon Bridge

Opened in 1933, this bridge is named after the notorious first Prime Minister of Northern Ireland, "Lord" Craigavon. Craigavon described Northern Ireland as "a Protestant state for a Protestant people". Craigavon supported his colleague Sir Basil Brooke, who said in Derry in March 1934, "I recommend those people who are Loyalists not to employ Roman Catholics, 99% of whom are disloyal." Sir Basil Brooke later became Northern Ireland's longest serving Prime Minister (1943-1963).

4. Ebrington Barracks

Important British Army "command and control centre" built in 1839. It was raided by the IRA in 1951 and relieved of some of its weaponry.

5. The Workhouse

Until modern times the poor and destitute in the city, as elsewhere in Ireland and Britain, were herded into the workhouse. The Derry workhouse was built in 1840 and could 'house' up to 800 people. The principle under which workhouses operated was to discourage so-called dependency and to make life as unbearable as possible. At the height of the famine (1845 to 1852) over 300,000 people were forced through eviction to live in workhouses. During the famine approximately one million people died and one million emigrated. The present building is currently being renovated and when finished will house a library and a museum.

6. Duke Street

Location of the famous civil rights march on 5 October 1968 which is universally accepted as the start of the recent troubles. The march, which demanded "One Man One Vote" and an end to discrimination, was banned by the unionist government. Those who attended the march were surrounded by the police, known as the Royal Ulster Constabulary (RUC), and attacked and batoned. That night rioting began in the Bogside and Derry was on the world's TV screens. Little remains of the original Duke St due to redevelopment.

7. Tillie and Henderson's Shirt Factory

Opened in 1857, this factory was the first of the new mechanised shirt factories built in Derry and upon which the local economy has been largely dependent since. The factory is mentioned in Karl Marx's *Das Kapital*. The factory is shortly to become a campus of the North West Institute of Further and Higher Education.

Eleanor Marx Aveling, Karl Marx's daughter, visited the city in November 1891 as a guest of Derry Trades Union Council. The visit helped establish trade unions in Derry's shirt factories, the majority of whose workers were women. She spoke at a crowded meeting at St Columb's Hall, (just above the Library).

8. Railway Museum

Close to the site of the Great Northern Railway Station, one of three stations closed in Derry as the city became increasingly isolated and impoverished in the 1950s and 60s because of the policy of neglect by the Government. In the late 1950s the station was blown up after the IRA had commandeered a goods train, packed it with explosives and sent it driverless and at speed into the station. The man who

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commanded the IRA unit responsible was Gerry Doherty, known as The Bird. The Bird died in 1993.

9. St Columb's Cathedral

The first Protestant cathedral built anywhere in Ireland or Britain. Completed in 1633. Named after Colmcille, an Irish Saint, who reputedly established the city in 546 AD. Colmcille was a member of the Celtic church suppressed by the British with the support of the Catholic Church, following British occupation of Ireland in the thirteenth century.

Within the cathedral there is a wealth of artefacts of historical interest.

Buried in the grounds of the cathedral are the remains of some of the Apprentice Boys who, during the Great Siege of the city in 1689, locked the gates against King James II of England in favour of William of Orange, a Dutchman who became King William III of England.

Loyalists still commemorate this event by the Apprentice Boys March held each year on 12 August. In 1969 this march precipitated the "Battle of the Bogside", during which angry nationalists, armed with stones and petrol bombs, defeated the RUC in rioting that lasted three days and which ended when the RUC were forced to withdraw and British troops were sent onto the streets. They were to stay there until November 1994 when they were withdrawn from the streets.

Attitudes towards the Great Siege of 1689 are mixed. Most Protestants regard the Siege as an important event in the struggle for religious and civil liberty. Yet the facts are more complex. William of Orange was supported by the Pope, whereas King James had allowed greater religious toleration than any of his royal predecessors. Irish republicans tend to say "a plague on both their houses", though novelist Peadar O'Donnell, who was a trade union organiser in the city during the First World War and who commanded IRA forces in Derry and Donegal during the War of Independence (1918-22) argued that the Siege was part of the developing tradition in Ireland which asserted the right of the Irish people to choose their own rulers.

10. The Fountain

A small, predominantly working-class Protestant area close to the city centre, neglected by the old unionist corporation and devastated by "redevelopment" in the 1970's. Note the Loyalist murals. The mural of King William by the late Bobby

Jackson is the oldest in the city, it is on display during the summer months. (Other loyalist murals may be found in the Bond Street and Irish Street areas of the Waterside.)

Many Protestants in Derry (over 10,000) have moved across the River Foyle to the Waterside or further afield, leaving the Fountain area as the only significant protestant community on the West Bank. The Diamond Trust, a community group based in the Fountain, is attempting to promote economic regeneration of the area. It is based in the building which was Derry's first Fire Station (1891)



August 1995 - Demonstration against Apprentice Boys' march on city walls

11. Bookworm

The oldest bookshop in Derry, it has a wide range of books and magazines for those interested in Ireland and the history of Derry and includes republican, loyalist, gay/lesbian and feminist literature.

Further up the street and opposite the courthouse, note the massive British army observation post built with fine Donegal granite by environmentally-conscious security forces! Bishop's gate itself was the site of the last public burning in the city. The victim was Cecily Jackson, the bishop's cook and she was burned at the stake in 1725 for the alleged murder of her baby.

12. The Walls

Built between 1614 and 1619, the Walls were the last complete set of city walls built anywhere in Europe. No Catholic church was allowed to be built inside the walls. Nor were nationalists allowed to march within them because of their symbolic importance to unionists. Then in November 1968 women workers from the shirt factories downed tools and began to march in and out of the city gates in defiance of the ban.

From 1970 until 1995 nobody was able to walk the complete walls because crucial parts of the wall were sealed off by the British army. At the time of writing there is still a large British Army Observation post which dominates the walls and allows the military to watch the movements of people living in the Bogside. This post is one of several in the city from which the British military constantly monitor the civilian population. The observation post was built right next to a primary school in defiance of the Geneva Conventions which forbid the building of military installations close to civilians. On the hill opposite you can see the unmanned surveillance tower in Rosemount. This large pylon with surveillance cameras replaced the controversial watchtower which for three years was the focus of widespread protest by residents of the area.

From the walls by Walker's plinth you get a good view of much of the city. Note the colourful republican murals which were painted in 1994 to celebrate the 25th anniversary of the Battle of the Bogside. The Black and White mural is taken from a famous photograph of a young boy wearing a gas mask and holding a petrol bomb. According to the official inquiry (Scarman Report), the RUC fired 1,105 tear gas shells into the area during the Battle of the Bogside over a 36 hour period in August 1969.

Note also the Long Tower Church. This was the first Catholic Church built in Derry since the Plantation of Ulster. The church was built with financial support from the protestant bishop and the protestant city corporation. In its grounds there is a plaque commemorating the last illegal mass held in Derry during penal times (see below).

During the early 1970s another wall was constructed by the British military known locally as the "Ring of Steel". It comprised an extensive network of steel gates in order that every person entering the inner city area could be 'screened'. The checkpoint at the bottom of William Street (by Littlewoods shop) was known as "Checkpoint Charlie".

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13. Walker's Monument

The original Walker's monument, a massive column which dominated the Derry skyline, was built in 1826 and blown up by the IRA in 1973. Walker was the Governor of Derry during the Great Siege and his monument was seen by many as a symbol of unionist domination. A more modest monument, constructed from the base of the old, was opened in 1993. The restored statue of Governor Walker has been placed in the Memorial Garden in Society Street, right next to the Apprentice Boys' Hall. The Apprentice Boys is one of several unionist organisations who link support for the Union with Britain to the defence of the protestant religion. It organises two annual parades in the city on 12 August and on the second Saturday in December when a thirty foot effigy of the "traitor" Lundy is burnt in Bishop Street in a ceremony marking the closing of the gates at the beginning of the Great Siege. Their members wear distinctive Derry crimson "sashes". Their museum is well worth a visit if you can gain admission. Also in the Memorial Garden is Roaring Meg, the noisiest of the cannons used during the Siege. During the 1970s Roaring Meg was stolen by the British army and taken to an army barracks in England as a trophy of war. It was returned after public outcry.

14. Old Jail

Only one turret remains of the Old Jail in Bishop Street. Built in 1791, it has entertained a number of distinguished guests. Following his capture in 1798, Theobald Wolfe Tone was held prisoner in Derry Jail. Tone, following in the radical presbyterian tradition, is regarded as the founder of Irish Republicanism. He called for a Free Ireland of "Catholic, Protestant and Dissenter." Eamonn de Valera, subsequently Prime Minister and then President of the Irish Republic, was incarcerated in 1924. An uncle of Sinn Féin President Gerry Adams was interned there during the Second World War. He escaped with several other republican prisoners but was re-arrested in Donegal.

15. Football Grounds

The Brandywell is the home of Derry City Football Club, one of only two clubs in Europe who play in a league from a different political jurisdiction. In 1973 Derry City FC were forced out of the Northern Irish league because of the refusal of other clubs to play in the Brandywell. Derry City now play in the Southern Irish league (which, incidentally, it won in 1989) and is the only senior football club in the world where, because of public hostility, police are not present during home games. Soccer is



City walls overlooking the Bogside and St Eugene's Cathedral

the most popular sport in Derry, partly due to the catholic church who promoted it as an alternative to gaelic games in the late 19th century. The organisation which promotes gaelic games, the Gaelic Athletic Association (GAA), was seen to sympathise too closely with the nationalist movement.

Celtic Park, which is next to the Brandywell Ground, is the centre of gaelic games in Derry. It is the home ground of County Derry's Football team which won the Sam Maguire Cup, the most prestigious in the game, for the first time in 1993. Gaelic football, along with hurling and camogie, is a uniquely Irish sport and constitutes one of the five versions of football in the world.

16. Essex Factory

Originally built in the 1950s for BSR, a British company which made record players. In 1967 they announced their closure leaving over 700 workers unemployed. During the Free Derry period the factory, along with many other buildings in the city, was occupied by the British Army. In the early 1980s the IRA prevented an employer removing equipment from the factory after sacking workers.

17. City Cemetery

Visit the graves of those killed on Bloody Sunday. Note also the republican plot in which are buried IRA volunteers killed since 1973. Two of the ten hunger strikers who died in 1981 are buried in the INLA plot (Patsy O'Hara and Michael Devine). The Hunger Strike was an attempt by republican prisoners to win acceptance that they were political prisoners and that they were in prison because of the political situation and not because they were criminals. Also buried in the INLA plot is Michael Montgomery. Michael was one of twelve men, known as the "guinea pigs", who were selected by the British Government to be tortured when they were interrogated after internment without trial was introduced in August 1971. The torture involved hooding, beatings, sensory deprivation and physical abuse. The Government was subsequently convicted in the European Court of Human Rights.

Also buried in the cemetery is Cecil Frances Alexander, the famous hymn writer. ("All Things Bright and Beautiful" and "There is a Green Hill Far Away".)

Another burial site of some interest in the history of Derry is the burial ground about one and a half miles from Glendermott Presbyterian Church on the Waterside, near Ardmore. In this graveyard are buried two of the most significant of the defenders of the city during the Great Siege, ie Adam Murray and Colonel John Mitchelburne.

18. Creggan

Built after the Second World War to house mainly catholics. Because of its situation, it meant that nationalist voters could still be confined to the one electoral ward, thus preventing the unionists from losing political control of the city until 1968.

19. Free Derry Corner

The monument with the inscription "You are Now Entering Free Derry" was originally the end gable of a row of houses. The logo was painted on the wall on 5 January 1969 by John 'Caker' Casey during the riots which followed the savage attacks on the Belfast to Derry civil rights march by pro-British loyalists and the RUC. The attacks occurred about five miles from the city on Burntollet Bridge. The wall has been painted many times and was frequently mutilated by British soldiers/RUC. Once a soldier drove an armoured tank into it in an attempt to destroy the wall. Obviously he failed. It is now a symbol of popular resistance to injustice and an affirmation of freedom throughout the world and is the most famous landmark in the city. It is the location every year of the Bloody Sunday rally and where Johnny

Walker, one of the Birmingham Six, was given a rousing and emotional welcome home in 1991.

The name "Free Derry" was given to all that area covering the Bogside, Brandywell and Creggan which excluded British security forces from entering by means of huge barricades after the first two civilians, Seamus Cusack and Desmond Beattie, were shot dead by the British Army on 8 July 1971. The physical reality, but not the spirit, of Free Derry ended in July 1972. Then the British Government ordered a major military invasion, known as "Operation Motorman", involving up to 5,000 soldiers and the use of Chieftain battle tanks.

The back of Free Derry Corner is used to advertise demonstrations, cultural events and to highlight issues of current importance.

20. Bloody Sunday Memorial

The Derry Civil Rights Association organised the anti-internment march in 1972 in which British paratroopers shot dead 14 civilians (see elsewhere). The memorial was unveiled by Bridget Bond who, as secretary of the Derry CRA, did much of the organising of the march. She was also active in the Derry Housing Action Committee which agitated against discriminatory housing policies of the unionist corporation. Bridget died in January 1990. Close by the memorial stood the Rossville Flats which were finally demolished in July 1989. Built in the 1960s by the unionist corporation as a clear example of their harsh policy of confining working-class nationalists to the Bogside/Creggan area in order that they could maintain political control. During the Battle of the Bogside (1969) hundreds of petrol bombs were dropped from the top of the Flats onto the RUC. In later years, prior to demolition, a cooker was dropped onto the roof of a passing RUC landrover. This event has been immortalised by local artist Locky Morris in his sculptor 'Flying Cooker'. Across the road from the Bloody Sunday Memorial is a plaque to Charles Love who was killed when the IRA attempted to blow up senior British Army and police personnel who usually gathered on the Walls to monitor the Bloody Sunday march. Charles Love, who lived in Strabane, was killed from falling debris.

21. Aggro Corner

The corner of William Street (named after William of Orange) and Rossville Street, was known for years as Aggro (Aggravation) Corner. It was here that much of the rioting occurred after the 5 October Civil Rights march in 1968. Rioting continued in Derry until after the 1981 Hunger Strikes.

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22. St Eugene's Cathedral

Building began in 1851 as a Catholic response to the end of the Great Famine in which over one million people starved to death. The British Government refused to stop the export of food from Ireland when successive potato crops failed.

In 1840 the population of Ireland was over 8 million. Today it is approximately 5 million. Ireland is the only European country whose population is still smaller than at the beginning of the 19th century. Following the Belfast precedent, several protestant congregations made donations towards the cost of building. The bells of St Eugene's still ring every night at 9 o'clock. This is known as the Curfew Bell, a reminder that in penal times (ie 18th century) catholics were forbidden to say or attend mass and were subject to a 9 o'clock curfew.

23. The RUC Headquarters

Built on the site of the former lunatic asylum! The RUC were established after Britain partitioned Ireland in 1921. Members were recruited directly from loyalist paramilitary groups such as the Ulster Volunteer Force (UVF). Today the RUC is approximately 95% protestant in composition and 100% unionist. The first person killed in Derry during the present troubles was killed by the RUC. On 19 April 1969, during a riot, the RUC broke into Sammy Devenny's house in William Street and gave him such



Ready... Steady...

a severe beating he died of his injuries. Since then members of the RUC have been involved in many incidents which confirm their continuing unacceptability to the nationalist community. No other police force in Europe has been as convicted by the European Court of Human Rights as the RUC. In its entire history the RUC has always operated with emergency powers. Until 1973 they had the Special Powers Act which the apartheid regime in South Africa used as a model. The current emergency and anti-terrorist legislation, renewed in 1996 despite international opposition, give the RUC almost total power. The Emergency Provisions Act established the Diplock Tribunals for politically motivated offences. Unlike proper courts, rules of evidence allow the admissibility of uncorroborated statements made by the accused even when those statements have been induced by physical assaults and beatings. (This was based on a judicial ruling by the late Judge of Appeal McGonigle, a founder member of the SAS Regiment, in a famous case in 1977 involving a young man from Derry's Waterside.) Not surprisingly, the overwhelming majority of convictions (about 75%) are based on "confessions" alone. Few are ever acquitted in Diplock Tribunals. The RUC have also been criticised in a number of reports from Amnesty International, the US State Department and the UN Committee on Torture.

24. Magee College

Built between 1856 and 1865, Magee was originally a presbyterian theological college attached to Trinity College, Dublin. Several of its teachers (eg Rev J B Armour) were prominent in leading the small but significant opposition to unionism and the partition of Ireland within the presbyterian church, the largest protestant church in the North of Ireland. It is now one of the four campuses of the University of Ulster. Next to the campus in Aberfoyle House is INCORE, the joint Initiative on Conflict Resolution and Ethnicity of the United Nations University and the University of Ulster.

In 1965 one of the most important campaigns leading to the civil rights movement was the campaign to have a university in Derry. The sectarian decision to choose the largely unionist Coleraine instead did much to create the anger behind the civil rights campaign.

During World War Two, Magee was the combined naval and air headquarters for the North Atlantic.

Bloody Sunday

The most important date in the recent history of Derry occurred on Sunday, 30 January 1972. On that day thirteen unarmed people from the city were shot dead in the Bogside by members of the 1st Battalion of the Parachute Regiment ("the Paras"). Seven of those killed were aged under nineteen. Another fourteen were seriously wounded. One subsequently died of his injuries. No member of the British Army, or the British Government which ordered the use of force, has even been brought to trial or convicted of murder. Lieutenant-Colonel Derek Wilford, the commanding officer of 1 Para, was subsequently honoured by the Queen of England.

The occasion of the killings was a march organised in Derry by the Civil Rights Association. It was part of a popular campaign against internment without trial. Internment had been introduced in August 1971 and had been extensively used by the British against political dissidents. The anti-internment campaign included large-scale demonstrations and a rent and rates (local government tax) strike. The march was illegal. As part of its policy of suppressing political opposition, the Unionist Government had imposed a one year ban on demonstrations when it had introduced internment. Approximately 20,000 people were on the march. The Paratroopers officially fired 108 bullets at the demonstrators. Recent evidence now suggests that more were fired.

Following the killings the British Government set up an inquiry under their Chief Justice "Lord" Widgery. In a confidential meeting with the then British prime minister Edward Heath on the day following the massacre Widgery was instructed to take note of the fact that Britain "was fighting not only a military war but a propaganda war." A former officer in the British Army, he flew to Derry accompanied by the lawyer who was to represent the Army. Not surprisingly, as a member of the British establishment, he found that the main responsibility for the deaths lay with the demonstrators themselves: "There would have been no deaths in Londonderry on 30 January if those who organised the illegal march had not thereby created a highly dangerous situation." His verdict on the Paras was mildly critical. Some soldiers "showed a high degree of responsibility," he wrote, whereas with others their "firing bordered on the reckless". However, he emphasised, "there was no general breakdown in discipline."

The events of Bloody Sunday led directly to the decision by the British to jettison the unionist regime after fifty years of one-party rule. For many it marked the end of their belief that the Northern state could be reformed or that the British could play a positive role in the affairs of Ireland. Bloody Sunday was not an undisciplined act. It was ordered by the highest echelons of the British Government. It remains the greatest single act of terrorism committed in the past twenty five years.

The Bloody Sunday Justice Campaign

Following the 20th anniversary of Bloody Sunday, many of those involved in the commemorations in Derry agreed that it was time that the unfinished business of Bloody Sunday should at last be righted and that we should finally seek justice for those killed and injured. At a public meeting it was agreed to launch the Bloody Sunday Justice Campaign. The Campaign is supported by the families of the 14 people killed and by those injured.

The campaign has three objectives:

1. that the British Government should publicly and unambiguously acknowledge that all those killed and injured were totally innocent;
2. that the British Government publicly repudiates the Widgery Tribunal in its entirety;
3. that those responsible for the murders and attempted murders on the streets of Derry on 30 January 1972 be prosecuted.

The campaign is based in the Pat Finucane Centre, 1 West End Park, Derry, BT48 9JF. Tel: 01 504 268846; Fax: 01 504 266453

Derry: Interesting Facts and Figures

- * The approximate population of the city is 100,000.
- * The Great Siege of Derry in 1689 lasted 105 days.
- * Over 300 children in the city are educated in primary and nursery schools through the medium of Gaelic. Recently a secondary school has been opened.

* Unemployment:	Protestant %	Catholic %
Male	14.4	35.8
Female	10.1	17.6
Total	12.9	29.1

(Source: FEA Report No 11, 1988)

- * Of the ten electoral wards in Northern Ireland with the highest levels of unemployment anywhere in Europe, seven are in Derry. (1991 census)
- * Between 1921 and 1968 only ratepayers (house owners) could vote in local elections. By 1966, 5,673 Catholics were thus deprived of the vote in Derry as compared with 1,493 Protestants. Business people were allowed up to six votes depending on taxes paid.
- * The name Derry derives from the Gaelic Daire Calgach, ie "the oak grove of Calgach". By the 10th century the name had become Doire Cholmcille after the Celtic saint Colmcille, who is believed to have founded the city. The British changed the name of the city to "Londonderry" following resettlement in 1613. Today the name Derry is commonly used by both communities. Outside the city the colonial name "Londonderry" is frequently used to make a political point.
- * Many properties in the city, including the city walls, are still owned by the Honourable the Irish Society. This London-based organisation was established in 1613 by the British king James 1st to co-ordinate the colonisation of North West Ulster during the plantation. The Brandywell football ground was owned by the Honourable the Irish Society until the 1970s. Control of this society is vested in the Conservative led City of Westminster Council.

- * Despite the upheavals of the past 25 years a significant portion of the land of the city remains in the hands of former unionist establishment families.
- * George Berkeley, the philosopher, after whom Berkeley University in California is named, was Anglican dean of Derry from 1724 to 1732, though he did not live in the city and rarely visited it.
- * James Connolly, a full-time trade union organiser and one of the leaders of the 1916 Easter Uprising, returned through Derry in 1910 after having lived in the USA for a number of years.
- * The Black Taxis (the People's Taxis) came onto the streets in the 1980s as a response to the withdrawal of bus services during street rioting. The sharing of taxis by passengers ensures a cheap and dependable alternative to private transport.
- * The skeleton on the city's coat of arms is said to represent the death by starvation of Walter de Burgo in 1332 in Greencastle, Co Donegal. Others claim it depicts one of Derry's many unemployed.
- * Archaeological research shows that the existence of a human settlement in Derry as far back as the Bronze Age.
- * The first Jewish synagogue in the city was established in 1894 in Fountain Street. It later moved to Kennedy Place to the building which is now used by the Ulster Unionist party as its Derry headquarters. Many of the Jewish community in Derry came from Lithuania. Records concerning the Jewish community were removed from Derry and deposited in a kibbutz in Israel shortly after the foundation of that state in 1948. There has been no synagogue in Derry since the late 1940s.
- * The former US Naval Communications base in the Waterside area was part of the so-called "hotline" between Washington and Moscow established after the Cuban missile crisis of 1962.
- * Following the military defeat of fascism dozens of U-Boats surrendered at Derry in May 1945.
- * Derry's Credit Union was the largest Community Credit Union in the world until recently with over 18,000 active members.
- * Sylvia Pankhurst spoke in St Columb's Hall in 1910 at a suffragette meeting to demand votes for women.

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* In May 1932 the aviator, Amelia Earhart, landed in a field outside Derry and thus became the first woman to fly solo across the Atlantic.

* In 1834 George Kerr, a trade union activist from Belfast, was arrested and imprisoned in Derry on the orders of the Mayor following a meeting in which he had defended the Tolpuddle Martyrs. At his trial he was to make his famous speech on "Legislative Tyranny and the defence of the Trade Unions."

* Three pubs in Waterloo Street - the Dungloe, Rosses and the Gweedore - are former boarding houses where people from those areas in Donegal stayed overnight before boarding the emigrant ships. Sadly, the Rosses Bar has been given the ridiculous name of "Bound for Boston", a sign of the attempts by some to Americanise the city.

* Denis Hempson, recognised as one of the greatest all time Irish harpists was born



The failure to release prisoners such as Pat Kelly has caused much anger

in Derry about 1695. One of his last acts was to take part in the historic harp festival in Belfast organised by Edward Bunting in 1792. At this festival Bunting was able to record the airs which were played in what is now the oldest extant manuscript of Irish tunes.

* Seamus Heaney, the winner of the Nobel Prize for Literature in 1995, went to St. Columb's College in Derry. Other well known literary figures from the city include dramatist George Farquhar (1677-1707) who was educated at Foyle College and Joyce Cary (1888-1957) who was born in the city.

* The first election in either Britain or Ireland where the provisions of the Ballot Act applied was a bye-election in Derry. This Act had been passed by the British Parliament in 1872. It compelled for the first time the use of a secret ballot during elections. Its impact on Ireland was dramatic leading to the rise of the Irish Nationalist party under Charles Stuart Parnell.

* The only Derry person to die in Dublin during the Easter Rising in 1916 was a member of the British Army named Crocket!

* Two men from Derry died fighting fascism in the Spanish Civil War. Eamonn McCrotty, a former Christian Brother, was killed at Jarama in 1937. George Gorman, also a member of the International Brigade, was killed at Ebro in 1938.

* John Mitchel (1815-75), Young Irelander, Fenian (ie a member of the Irish Republican Brotherhood) and founder of The United Irishman, was educated at Foyle College, the oldest school in the city. His father was Minister at the First Derry presbyterian church in Magazine Street

* An unsung hero of the Siege was a young boy who smuggled messages between the besieged city and Inch Island. The messages were hidden where few dared to look.

* In 1991 the RUC raided an average of fifty-seven premises per week.

* In the no-jury Diplock Courts the average conviction rate in 1995 was 96%.

* The official statistics admit that 1,680 people were detained under the Prevention of Terrorism Act in 1991. An average of 32 people per week.

Between 1986 and the end of 1989, 14,840 homes were entered by British Security Forces for the purpose of house searches.

The State of Political Parties on Derry City Council

(Local Government Elections)

Party	Number of Councillors		%		1996(Forum Elections)
	1989	1993	1989	1993	
SDLP	15	17	49.7	46.7	44.3
Sinn Féin	5	5	16.4	20.1	25.7
DUP	4	5	13.5	13.6	11.2
UUP	3	2	10.2	9.9	10.1
Ind Unionist	2	1	3.3	2.9	
UDP	1	0	2.6	1.0	1.1
PUP					1.3
Women's Co					1.5
Labour Co					1.2
Others	0	0	3.8	7.5	3.6

* In 1600 almost as many people spoke Irish as spoke English in the world. The later domination of English was a direct result of colonialism. Today in Derry there has been a revival of the Irish Language with many returning to night classes. Many of Derry's place names are phonetic versions of the original Gaelic. Shantallow comes from the Gaelic 'Sean Talamh' or 'Old Ground'. Nearby Galliagh derives from 'Baile na gCailleach' or 'Townland of the Nuns'. Altnagelvin, where the city hospital is situated, comes from 'Alt na gGeabhun' ie the 'Height of the Sparrows'. Templemore, 'Teampall Mor' in Irish refers to the 'Great Church'.

Some Groups of Interest

Acorn Projects: Horticultural and environmental centre. Training for long-term unemployed.

Aberfoyle Centre, 21 Northland Road, Derry BT48 7JA. Tel: 365001. Fax: 365005.

Aids Care Education and Training (ACET): Provides AIDS education for young people. Also home care to persons with HIV/AIDS.
PO Box 59, Derry BT48 7AP. Tel: 266094

Action for Women's Employment: an education and training project by and for women.
24 Pump Street, Derry BT48 6RQ.

Ballymagroaty Community Association: provides a wide-range of services within the Ballymagroaty area.
Shaws Court, Ballymagroaty. Tel: 262797

Bogside and Brandywell Initiative: Representative of many community groups in these areas, its primary function is to landscape the old Gasyard site at Lecky Road as a multi-purpose "Bloody Sunday Memorial Garden" as well as building a People's Centre.
c/o Dove House, 32 Dove Gardens, Derry BT48 9JU. Tel & Fax: 269327

Bookworm: A community bookshop established in 1978. Centre for local information with a commitment to being a comprehensive and radical bookshop.
18 Bishop Street, Derry BT48 6PW. Tel: 261616. Fax: 361327

Campaign for Decent Wages: Fighting for a fair living wage, healthy and safe working conditions, trade union rights and a fair allocation of work to local labour.
c/o Derry Trades Council, Transport House, 56 Carlisle Road. Tel: 264851. Fax: 373171.

Child Poverty Action Group: a research oriented group campaigning against poverty in the North West.
12 Queen Street, Derry BT48 7EG. Tel: 267777. Fax: 271519.

City Lights: A monthly what's on magazine which reports on what's happening in alternative Derry, the cultural scene and Irish politics.
2nd Floor, Northern Counties Building, Derry BT48 6AE. Tel: 260060 Fax: 371738

Com Cubed: provides a comprehensive range of IT and computer-based services for individuals and community groups.
11 Bishop Street. Tel & Fax: 372888

Conradh na Gaelige/ Cairde na Gaelscoile: Promotes the Irish language through night classes, in schools etc.
34 Great James Street, Derry BT48 7DB Tel: 264132. Fax: 269292

Creggan Community Initiative: a self-help project which aims to promote economic and social development in the Creggan area.
33c Cromore Gardens, Derry BT48 9TF. Tel: 371900

Derry Development Education Centre: Resource centre which focuses on local/international issues of development education. Large resource library and sells third world products.
13b Pump Street, Derry BT48 6JG. Tel: 269183

Derry Media Access: Provides young people with access to and training in film and video.
Foyle Arts Centre, Lawrence Hill. Tel: 370019. Fax: 363166

Diamond Project Trust / Fountain Area Partnership: Promotes economic and social regeneration in the Fountain and Wapping estate.
1A Hawkin Street, Derry BT48 6RD Tel: 263346. Fax: 262113

Different Drums: Drumming Troupe combining the two drumming traditions in Ireland, that of lambeg and bodhrán.
Tel: 363729

Dove House Resource Centre: A campaigning resource centre for the Bogside and wider community. Spawned by grass-roots agitation.
32 Dove Gardens, BT48 9JU. Tel & Fax: 269327

Foyle Film Projects: Community media resource centre promoting the demystification of film and video. Has film archive relating to the North.
c/o 2nd Floor, Northland Counties Building, Derry BT48 6AE. Tel: 267432
Fax: 371738

Foyle Homeless Action and Advice Service: a drop-in-centre which provides housing advice and provides a resettlement and accommodation service.
23a Bishop Street, Derry, BT48 6PR. Tel: 266115. Fax: 263240

Foyle Friend: Gay/lesbian befriending, support and advice service. Mixed (ie gay, lesbian, bi-sexual) each Thursday between 8.00pm and 10.00pm. Phone between 7.30pm and 10.00pm. 37 Clarendon Street, Derry. Tel: 263120

Fingerpost: Local community magazine. Also publishes Voices a local magazine for the Waterside area. Available in bookshops.
10 -14 Bishop Street, Derry BT48 6PW. Tel: 261941 Fax: 263700

Friends of Patrick McLaughlin: Campaigning group for the release of a Derry man who was wrongly convicted in England and sentenced for life for an offence he did not commit.
c/o Pat Finucane Centre, 1 West End Park, Derry BT48 9JF. Tel: 268846 Fax: 266453

Gingerbread: A support group for Lone Parents
Inch View, Hazelbank. Tel: 261754

Guildhall Press: Publishes extensive range of local interest/history booklets including the official Derry Tourist Guide.
41 Great James' Street. BT48 7 Tel: 364413 Fax: 372949

Holywell Trust: Generating activity (ie community development, experimental group work etc) to empower people and enhance the quality of life in North West.
10-14 Bishop Street, Derry BT48 6PW. Tel: 261941 Fax: 263700

Men's Action Network: A self-help group offering support for men on health and well being. Meets weekly,
c/o 23 Westland Avenue, Derry BT48 Tel: (David Simpson) 860261 Ext. 3121

Militant Labour: local branch of the Trotskyist socialist party.
c/o John Quigley, 2 Synge Court. Tel: 260958

Nerve Centre: Membership of over 500 young people providing musical rehearsal, recording and tuition facilities. Run by young people on a cooperative basis. Establishing a cultural centre for young people.
6c Shipquay Street, Derry BT48 6DN. Tel: 260562 Fax: 267432

Nexus: Counselling services for survivors of sexual abuse. Tel & Fax: 260566

Northern Ireland Cooperative Development Agency: Promotes the development of worker cooperatives.
23-25 Shipquay Street, Derry BT48 6DL Tel: 371733. Fax: 370114



(Derry City Youth Hostel)

MAGAZINE STREET, DERRY (Within City Walls)
TELEPHONE: 372273 FAX: 372409

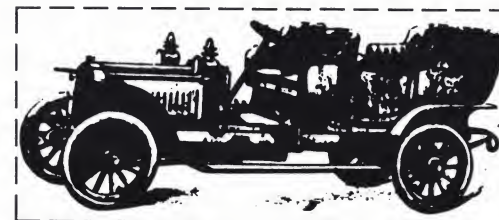
*Oakgrove Manor extends the warmest of welcomes to all our visitors and friends.
Purpose-built with the latest en-suite facilities, it exudes the highest standards of taste, hygiene and safety*

ACCESSIBLE TO THE PHYSICALLY DISABLED

MULLAN'S

Bar & Lounge

13 Little James Street
Telephone: 265300



Jazz & Blues every Monday, Tuesday and Thursday
nights

Traditional Session Wednesday night

Food served 12.00 - 3.00 Daily
(including Sunday)

Peace and Reconciliation Centre: Involved in facilitating communication between different parties to the conflict. Also publishes most comprehensive directory of local community groups.

18a London Street, Derry BT48 6RQ. Tel: 369206

The Playhouse: community arts and educational resource centre. Contains small theatre. Also adopts a multi-disciplinary, multi-cultural, multi-functional approach to arts education. The following groups are based there: Stage Beyond Theatre Company; Circus Now; Profusion Art; Context; Art in Public Spaces; INC visual and graphic artists.

5-7 Artillery Street, Derry BT48 6RG. Tel: 373538



The "redesigning" of billboard advertisements is a popular Derry hobby

Protestant Women's Group: A women's group which seeks to address issues of concern to protestant women in the city and whose members reflect a wide range of political and religious perspectives.

c/o Diane Greer, 10-12 Bishop Street, Derry BT48 6PW.

Rainbow Project: An educational project for gay and bisexual men on HIV and AIDS. 56/58 Strand Road, Derry BT48 7AJ. Tel: 267500. Fax: 268464

SHE: Sisters Health Education is a project for lesbian and bisexual women on sexual health matters. 56/58 Strand Road, Derry BT48 7AJ. Tel: 267500. Fax: 268464

Socialist Workers' Movement: Most active Trotskyist group in city. Eamonn McCann, a member of the group, was influential in early civil rights movement and wrote highly recommended *War* and *An Irish Town*.

13 Westland Avenue. Tel: 264767

St Columb's Park House Peace and Reconciliation Centre: A residential and conference centre in the Waterside area which is used by various peace and community organisations.

Limavady Road, Derry BT47 1JY Tel: 43080

Trade Union Council: Founded in 1887. Most trade union branches in the city are affiliated. Has established a strong profile throughout Ireland on human rights issues (eg plastic bullets, Birmingham 6 etc)

c/o Transport House, 56 Carlisle Road. Tel: 264851. Fax: 373171

Ulster Community Action Network: A networking organisation which brings together a number of community groups from Protestant - Unionist areas and aims to support community development.

c/o Tony Crowe, c/o Ebrington Centre, Derry BT47 1EH. Tel: 311005 Fax: 44854

Ulster Democratic Party: A small unionist political party which is close to the thinking of the Ulster Defence Association, the largest loyalist paramilitary organisation.

c/o David Nicholl, 4 Bond's Place, Waterside, Derry BT47

Voices: Community magazine based in the Waterside Development Trust (see below)

Waterside Development Trust: Seeks to promote economic and community development within the Waterside area of the city.

Gortfoyle House, 104-108 Spencer Road, Derry BT47 1AG. Tel & Fax: 311433

Waterside Women's Centre: Cross-community women's group and resource centre with focus on the Waterside.

170 Spencer Road, Derry BT47 1AH Tel: 41579

Well Woman Centre: Women's health and well-being through self-help groups.

What to Do in Derry

Festivals

In the third week of July look out for the **Gasyard Wall Féile**. This Festival is organised from Dove House and is linked to the Festivals in West Belfast and Ardoyne. Most of the events are free and they include concerts, competitions, theatre and other cultural events. Included in the programme are some more 'serious' events to do with the on-going political situation.

Contact: Féile Office, 1 West End Park, Derry BT48 9JF Tel: 374860

In June every year is held the **Gay Pride Festival**. This week long festival includes films, workshops, lecturers, discos and exhibitions etc.

Contact: c/o Rainbow Project, 56/58 Strand Road, Derry BT48 7AJ. Tel: 267500. Fax: 268464

Mid-August there is the **International Busking Festival**. Competitions are held in the Craft Village but buskers ply their skills throughout the city centre.

The **Féile na Samnha** occurs at the end of October in the city. It is the annual Halloween carnival in which thousands of cross dressing pagans and others wrapped up in fancy dress descend on the city centre to celebrate Ireland's equivalent to Mardi Gras.

In November there is the annual **Foyle Film Festival**. This Festival has established itself as one of the most significant in Ireland. It lasts approximately a week and includes a mixture of big name films with those that are rarely seen outside of film festivals.

Contact: The Nerve Centre, 6c Shipquay Street, Derry BT48 6DN Tel: 260562

Every year during the month of March there is the **City of Derry Drama Festival**. This is a competition involving amateur theatre groups, drawn from all over Ireland, who compete for the best play of the week. For theatre buffs this is a must with a different play shown, in the Rialto, every night of the week.

Contact: Rialto Box Office, 5 Market Street. Tel: 260516/262567

Pubs

Most visitors to Derry who like the odd pint of Guinness or dram of Bushmills gravitate towards Waterloo Street where seven pubs are to be found. Most of them stay open until about 1.00 am. Those who like Traditional Irish music are recommended to The Dungloe and Peadar O'Donnells where there is traditional music most nights. Upstairs at The Gweedore is a good venue for rock music and occasionally Irish dancing. Music is also to be had in The Castle. The other pubs in the street tend to be more for those who want to drink rather than listen to music.

In Sackville Street you will find Mullans, one of the most popular pubs in the city, run by the legendary Jackie Mullan. Popular with students, music (jazz, rock and traditional) is usually provided. It tends to be very crowded most nights.

There is a gay/lesbian disco in Hennessy's Bar in the Strand Road (opposite the RUC station) every Thursday night. The Student's Union at Magee College (tel: 262987) has a gay/lesbian disco every other Friday night during term time.



Brandon Book Publishers

Dingle, Co Kerry

The Writing of Gerry Adams

BEFORE THE DAWN: An Autobiography

President of Sinn Féin since 1983, Gerry Adams served as MP for West Belfast from 1983 to 1992. With the publication of his autobiography, *Before the Dawn*, it becomes possible for the first time to know the man behind the public role, to observe the influences and events which have shaped him. And its publication will, it is hoped, contribute to greater understanding of the long-intractable conflict in the north of Ireland. *Before the Dawn* is a remarkable memoir of an extraordinary life, painting a powerful, sometimes disturbing picture, and it tells a story which will surprise and intrigue many readers.

Published in hardback in September 1996

FREE IRELAND: Towards A Lasting Peace

"Adams' 'personal statement' must rank as the most considerable one to date from a leading member of the republican movement clarifying and defending its aims and methods. It thus has a role to play as one corrective among others to the flow of misinformation that passes for journalistic analysis of affairs in the North of Ireland, both in Britain and the Republic."

New Statesman

Paperback £7.95

CAGE ELEVEN

"He is a natural storyteller, with a warm and agile wit . . . The writing is natural and, one might say, writerly. There are deft shifts of focus, a relaxed sense of timing, a Myles na Gopaleen-like sense of character and an infinitessimal attention to emotional nuance." *Listener*

Paperback £4.95

THE STREET

The street is not so much a fictional microcosm of Adams' world; it is the world itself. Little that happens beyond its boundaries is of interest to him or his characters. He is concerned with the people of the Street and their tribulations, about which he writes convincingly and with compassion. The people are energetic, noisy, generous, argumentative, humorous and much put upon. Their environment is turbulent and crowded: small houses filled with children; small streets populated with people doing their best; a small world, but a rich one, and lovingly recreated by Adams in small-scale, understated and domestic stories." *Times Literary Supplement*

Paperback £7.95

Cinemas

Derry has recently discovered the pleasures of a Friday or Saturday night at the cinema. The Strand Multiplex contains seven different screens and provides a wide variety of choice of mainstream films. There is also the Orchard Cinema in Orchard Street. This is a small cinema which tends to show films which have already been seen in the Strand Multiplex.

Bookshops

It would be embarrassing if we mentioned Bookworm again. The fact that one of the author's of this Guide was a founder of the shop and that the other works there (occasionally) has little to do with it. If you like second hand books visit Foyle Bookshop, which is situated at 12a Magazine Street though the entrance is just inside the Craft Village in the city centre. You can also get second-hand books at Tommy's half way down Carlisle Road. This is a favourite haunt for those who collect old postcards, coinage and stamps and who are train buffs. On a Saturday there is the Foxes Corner Market in London Street, up the stairs above Bookworm. Shipquay Books and News at the top of Shipquay Street provide a widespread selection of reduced books.

Walks/Cycle Rides

The "What to See in Derry" section of the Guide has been designed with a walk in mind. It will take you the best part of a morning or afternoon to visit all the sights mentioned. A popular walk is down the Line. Just follow the city side bank of the River Foyle upriver from the Railway Museum. You will be walking where the old Dublin railway line used to run. If you are equipped with good waterproof boots you can walk as far as County Donegal. You can also walk in Ness Woods. This is a wooded area about five miles outside the city just off the road to Dungiven. It boasts Ulster's highest waterfall.

Also just outside of Derry, in County Donegal, is the Grianan of Aileach. Reputed to be one of the oldest human constructs in Ireland, predating Christianity, it later became a military Fort. You will get panoramic views of the North West of Ireland. Grianan is approximately 2 hours walk from Derry if the walker follows the Groarty Rd behind Rosemount. The monument itself is a good starting point for the Inishowen One Hundred. To do the Inishowen One Hundred you will need a bike or a car as the "hundred" refers to the one hundred mile (ie 160 kilometres) coast route around the Inishowen peninsular. Sights worth seeing include the old military

fort built by the British in Napoleonic times at Dunaff Head which is now a museum. The peninsular includes breathtaking scenery and coastline as well as Malin Head, the most northerly point on mainland Ireland.

Museums and Galleries

The Tower Museum, in Union Hall Place just inside the city walls won awards for being the best Museum in Ireland and the United Kingdom. It chronicles the "Story of Derry" from its inception to the present day. Admission is £1.50p for adults and 50p for kids with concessions for OAPs and groups. It is closed on a Monday. Telephone: 372411

Sadly the Apprentice Boys' Museum, which is located in the Apprentice Boy's Hall, is not open to the public.

The Chapter House Museum is inside St Columb's Cathedral in Bishop Street. It is open everyday of the week except Sunday and admission is 50p. Telephone: 262746.

The Orchard Gallery at the bottom of Orchard Street is the main gallery in the city. It is closed on a Monday. Telephone: 269675/267273. There are also several private galleries for those with enough money who wish to purchase genuine paintings.

The Calgach Centre in Butcher Street is a must for history and information technology nerds. Visit the permanent Fifth Province multi-media experience and travel back in time to the Celtic mythological cycles with Calgach, the ancient warrior, as your guide. Telephone: 373177

Railway enthusiasts can visit the Foyle Valley Railway Centre, in Foyle Road, just past the Craigavon Bridge. Telephone: 265234

Transport

Buses can be caught at the Bus Station in Foyle Street next to the Guildhall. There are express services to Belfast (the recommended way to go) Dublin and Galway. For information about buses telephone: 262261 or 01 232 333000

Opposite the Strand Cinema is Patrick Street. Here you can get buses to Moville and Buncrana in Donegal. This service is run by North West Busways, a workers cooperative, based in Moville, Co Donegal. Telephone: 0035377 82619.

Taxis can be found close to the city centre in Sackville Street and William Street. Taxis are quite cheap in Derry.

Trains to Coleraine, Portrush, Antrim, and Belfast (and onto Dublin etc) can be caught at the Railway Station in Duke Street. Telephone: 42228.

The City of Derry Airport in Eglinton has daily flights to London, Birmingham, Manchester and Glasgow. You can also get a flight to the City Airport (also known as the Harbour Airport) in Belfast three times a day which link up with outgoing flights. Telephone: 810784

Eating Out

Derry is not one of the gastronomic delights of Europe. It is particularly weak in its offerings for vegetarians or vegans. However if you are looking for something basic at a reasonable price we would recommend:

Anne's Hot Food Shop in William Street (close to Waterloo Place), better known locally after its owner Frankie Ramsey. It serves breakfast, lunch and an evening meal as well as snacks. Around its walls you will find many interesting photographs of the recent history of Derry including some of its most famous sporting personalities. Tel: 269236. Opposite, at the back of Doherty's Bakery, is another cheap eating spot.



Free Derry Corner and political murals in the Bogside

A good lunch is to be had at Pilot's Row Community Centre, close by in Rossville Street.

For those with a bit of money to spend and whose palate is of the demanding kind, we can but recommend Reggies Seafood Bar at 145 Strand Road. (This is just past Long's supermarket, about a mile (1.5 km) from the city centre.
Tel: 262050.

Reasonably priced lunches are available in city centre pubs and in several pubs and restaurants in the Dungiven and Spencer Roads in the Waterside. In the evenings a visit to one of the Italian, Chinese or Indian restaurants in the town is the good bet for a medium priced meal. A list of local restaurants is available at the Tourist Office.

Where to Stay in Derry

The best and cheapest place for visitors to stay in Derry is at Oakgrove Manor - the Derry City Youth Hostel. Magazine Street. Tel: 372273 Fax: 372409

There is also an Independent Hostel which is to be found just across the Border in Muff, Co Donegal.
Tel: 0035377 84188

If you contact Tourist Information in Bishop Street, they will be happy to provide you with a list of approved accommodation in the city. Telephone: 267284



Mural depicting Irish/Nicaraguan solidarity

FOR ALL YOUR LEGAL REQUIREMENTS

Mac Dermott & Mc Gurk Solicitors

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SALES &
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• CRIMINAL & FAMILY
LAW

• MATRIMONIAL

• PERSONAL INJURY

• WILLS & PROBATE

Padraig Mac Dermott, LL.B

Liam Patrick Mc Gurk, LL.B

Karen Mc Daid, LL.B

Nicholas O' Dowd, LL.B



01504 264415

Fax 01504 267190

12 Clarendon Street Derry City



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Nicholas O' Dowd, LL.B



01504 264415

Fax 01504 267190

12 Clarendon Street Derry City



LAW SOCIETY



FINANCIAL
ADVICE
SERVICE

Voluntary Apartheid?

Until the dissolution of the local parliament in 1972, the Northern State was effectively "a Protestant State for a Protestant people" as the first Prime Minister stated. Power and influence was firmly in the hands of a small unionist clique. With the rise of the Civil Rights Movement in 1968 the nationalist community began to assert itself. The West Bank of the river Foyle in Derry (where the city centre is) has become increasingly nationalist in nature. Over 10,000 Protestants have moved to the Waterside and further afield. This has given rise to heated controversy - as stated at a recent community conference - "were they pushed or did they jump?" This has profound implications for Catholic/Protestant relations in this city and on this island. Many within the Protestant community believe that they have been "driven out". Many within the Catholic community believe that they have done their best to accommodate the Protestant tradition in the city.

The Pat Finucane Centre believes that some Protestants left the West Bank because they did not want to live in the same streets as Catholics: Their attitude was "If they move in, we'll move out". This, we would argue, has its roots in the supremacist ideology which permeated the Orange State. Admittedly this is only a partial explanation. Intimidation, the need to maintain territorial security and upward mobility to middle-class areas were all contributory factors. There can be no doubt that many, though not all, in the Protestant community feel a deep sense of loss, a perception of threat and uncertainty about the future. That is in no-one's interest. However, meaningful reconciliation is inhibited by the failure to address these prejudices. While we disagree with some of the comments below, it is vital that they be heard and discussed. The comments below reflect some of this controversy,

In the Waterside there is a feeling that the other side has won. Protestants have exclude themselves by choice.

Local Unionist.. OPSAHL REPORT (OR) p 40

Protestants have fled to the Waterside. In a situation of a Catholic majority, Protestants move away. Protestants are happier and safer when they feel they are in the majority.

Local Nationalist. OR p 40

The power-sharing rotation of the mayoralty means nothing to Protestants. We are still in a position of no influence. Protestants see money from both government and outside agencies going exclusively to Catholics . . . [if Catholics want to help overcome Protestant alienation] they should encourage greater development in Protestant areas, particularly in community work. Until Protestants get a better and fairer deal in Derry, they won't cross the bridge. Not because they feel unsafe. They just don't want to be part of that city.

Loyalist community leader. OR p 40

Protestants won't cross the river to shop in the West Bank. It's like crossing the border, crossing that river is like crossing to the South. They think it's not their Derry anyway. Many Protestants won't cross the bridge.

Local Nationalist. OR p 40

Unionists can't see themselves in any state that would diminish their population. Their existence is at stake in their minds. A united Ireland is equivalent to extinction.

Local Nationalist. OR p 40

Unionists are stubborn. We do not like our noses rubbed in "it". We can co-operate but, for that, the ground rules need to exist . . . Londonderry is held up as the perfect example of how power-sharing works - a nationalist mayor one year and a unionist mayor the next. In reality, the only unionist mayor elected is one which is acceptable to the SDLP; that is not true power-sharing.

**Richard Dallas, Mayor of Derry, 1996/97
Irish News, 8 March 1996**

The Waterside has not been excluded. There is a form of attitude, putting it mildly, and it's a very tough thing to say and I've never said it publicly, but there are people in this society who, when Catholics moved onto their streets, started moving out. That's nothing to do with being excluded. Just as in the United States, when black people move into an area, whites move out.

SDLP spokesperson. OR p 41

It is clever now to talk about the latent guilt complex in the Protestant community, and I ask myself, why should working-class Protestants harbour any sense of guilt, they were equally excluded from the former Stormont power base and have no



"Protestant deprivation reinforces a sense of siege, of retreat, almost of defeat"

cause to bear the guilt that belongs to a defunct élite.

"Community Development in Protestant Areas" Report. p 13

In 1972, that power structure was taken away overnight . . . when Stormont went, the symbol of that power went with it.

There is no doubt that in the Protestant community there was a great sense of loss. If we are honest, that sense of loss was not only felt by those who exercised power and ran the state, which I don't think working-class Protestants had a part in, but we did share in that sense of loss.

Just like in a loss, when someone close to you dies or a relationship breaks up, there is always grief afterwards. and there is a classic process that people who have suffered a traumatic sense of loss go through. It has five stages, anger, denial, depression, bargaining and, finally, acceptance. I think that the same process is reflected in the community at large, when loss is suffered, in this instance, the loss of power exercised by the Protestant community was taken away.

**Shankill Road community worker,
"Community Development in Protestant Areas" Report. p 21**

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While the Catholic population wanted to reassert the Gaelic roots of the city in reverting to the name Derry, for Protestants it appeared to symbolise a wish to remove them from the city. Protestants said if they take the London out of Londonderry, do they want to take the Protestants out as well?

Protestants are predictably concerned about security issues, employment and material well-being. But the underlying feature of their thinking since the seventeenth century has been the fear of being overwhelmed by the Catholic community, so that they would lose their specific characteristics and culture. This has been especially strong in the Derry/Londonderry area because of the important symbol of the Siege of Derry.

Researcher with the Centre for the Study of conflict in Coleraine

Protestant deprivation reinforces a sense of siege, of retreat, almost of defeat. Even middle-class Protestant communities have retreated into their own middle-class ghettos mentally and physically, largely outside of Belfast. The Protestant working-class culture is rubbished in the media. No-one defends it. What we have here is a Catholic community in the ascendant. Protestants, on the other hand, are in retreat mentally, physically, in every aspect of life. This is not understood. Protestants have less confidence in themselves, with their siege mentality. In sectarian communities, you can't find space to look at yourself or your own society.

Shankill community worker. OR p 44

To facilitate the development of even the most cursory understanding of the history and present reality of the Protestant/unionist community it is our duty as republicans to help dispel many of the myths that cling most cosily to the Catholic/nationalist tradition and recognise that we are as much victims of a distorted image of those same myths as our Protestant neighbours. Empathy and understanding are not the antithesis of rigorous political and self analysis. There is nothing weak or contradictory in republicans facing up to that fact.

Sinn Féin Councillor, Derry

Caidé atá le feiceáil i nDoire

1 Dealbha Deoirithe

Sa 19ú haois mar gheall ar ghorta nó nuair a caitheadh óna mbailte le hAirm na Breataine, leis na póilíní nó leis na tiarnaí talún, cuireadh ar mhílte Éireannaigh an tír a fhágáil. D'fhág na mílte acu bealach Dhoire le dul go Meirceá. San 18ú haois d'fhág cuid mhór Phreispíteirigh, a bhí mar an gcéanna le Caitlicigh faoi chois ag na Péindlíthe, go Meirceá. Déantar tomhais gur thit daonra Dhoire le 12% idir 1951-1961.

Tá an eisimirce ina réaltacht inniu, go mórmhór do na daoine óga, Le gairid thug meatacháin le fios go bhfuil eisimirce chomh hard le 1,000 in aghaidh na bliana. Tá biúró eisimirce sa chathair le comhairle a thabhairt do na daoine siúd atá ag brath imeacht. Cuidíonn eisimirce, i measc náisiúntóirí óga go mór mór, le tromlach aontachtúil a choinneáil go seasmhach.

2. Halla na Cathrach

Tógadh i 1912, 'sé Halla na Cathrach lárionad Chomhairle na Cathrach. Ó chríochdheighilt na hÉireann i 1921 lonnadh an seán-"Londonderry Corporation" anseo go dtí gur scaipeadh ag Rialtas Thuaisceart Éireann é i 1968 i ndiaidh do na mórshíolta cearta sibhialta agus na cirébeacha sa Phortach. Cionn is gur cuireadh an Bárdas Aontachtach ar an Chathair náisiúnach gan mian daonlathach na ndaoine ann b'institiúid ganghnaoi é. Bhí i bhfad níos mó náisiúntóirí ná Aontachtóirí a bhí gan vóta mar níor íoc siad rátaí (Cáin áitiúil), agus mar gheall ar an chaimiléireacht a rinne ar na teorainneacha toghgháin le cinntiú go mbeadh tromlach seasmhach Aontachtach ann. Cuireadh "clonroinnt" air seo. Ar bharr seo rinne an tseánBhárdas idirdhealú oscailte ar chathróirí náisiúnacha i gcúrsaí tithíochta agus fostaíochta.

Buamáladh Halla na Cathrach faoi dhó ag Oglagh na hÉireann agus i 1985 toghadh ina chomhairleoir duine acu siúd ar dhaoradh as cur an bhuama ann!

San áireamh leis na rudaí atá le feiceáil ann tá Fuinneog Chuimhneacháin Dhomhnaigh na Fola agus dealbh na Banríona Victoria. Chaill sí cuid mhéar agus lámh nuair a leagadh í i rith "Damhsa na nDugairí clúiteach.

3 Droichead Craigavon

Osclaíodh i 1933 é agus ainmníodh ón chéad Phríomhaire mhíchluíteach ar Thuaisceart na hÉireann, an 'tiarna' Craigavon é. Chuir Craigavon síos ar Thuaisceart na hÉireann mar "stát" Protastúnach le haghaidh pobal Proastúnach". Chomh maith leis seo, thacaigh sé lena chomhleacaí, Sir Basil Brooke, a dúirt i nDoire i 1934, " 'Sé mo mholadh daoibhse siúd atá i bhur ndilseoirí, gan fostaíocht a thabhairt do Chaitlicigh Romhánacha a bhfuil 99% acu mídhilis". Ar ball tháinig Sir Basil ina Phríomhaire is faide rialú ar Thuaisceart na hÉireann sular éirigh sé as i 1963.

4 Beairic Ebrington

Ionad smachta tábhachta de chuid Airm na Breataine a tógadh i 1839. Lonnaítear an reisimint mhíchluíteach, Séirbhís Spéisialta an Aeir, scuad feallmharaíthe rúnda Arm na Breataine. Thug Óghlaigh na hÉireann sciúird air i 1951 is thug siad sealbh ar chuid den armlann.

5 Teach na mBocht

Go dtí an saol atá inniu ann, cuireadh boicht agus bochtáin na cathrach le chéile mar áiteacha eile in Éirinn agus sa Bhreatain. Tógadh Teach na mBocht Dhoire in 1840, agus b'fhéidir dídeann a thabhairt d'ocht gcéad duine ann. Oibrigh Tithe na mBoicht de réir prionsabail gan mhisneach a thabhairt dóibh siúd a bhí i dtuilleamaí orthu mar dheas agus an saol a dhéanamh chomh fulaingeach agus is féidir. Tugadh ar 300,000 duine cónaí i dtithe na mbocht mar gheall ar an cur amach san am ba thréine den Droch Shaol (1845-52). D'eag tuairim is milliún duine le linn an Droch Shaol agus d'fhág milliún eile an tír. Tá an foirgneamh atá ann anois a athchóiriú agus táthar ag cur iarmaslann agus leabharlann.

6 Sráid an Diúic

Is é seo láthair na mórshíolta clúití cearta sibhialta 5ú Deireadh Fómhair 1968 a ghlactar go comhchoitianta mar thús na dtríoblóidí. Coisceadh an mhórshíuil, a bhí ag éileamh vóta do gach aon fhear agus deireadh a chur leis an idirdhealú, ag an Rialtas aontachtach. Timpeallaíodh agus ionsaíodh na siúlóirí le smachtaíni ag na póilíní, a aithnítear mar Chonstablacht Ríoga Uladh. An oíche sin tosaíodh ciréibeacha sa Phortach agus bhí Doire ar scathláin theilifíse an domhain.



Fáilte go Doire.

7 Monarcha Leine Tillie agus Henderson

Osclaíodh an monarcha seo in 1857. An chéad monarcha den nuamheicniúil a tógadh i nDoire. Tá an monarcha luaite in Das Kapital le Karl Marx Déanfar campus Inistiúide Ard agus Tuilleamh Oideachais an Iar-thuaiscirt de amach anseo.

Tug Elenor Marx Avelling, iníon Karl, cuairt ar an chathair Samhain 1891 mar aoí ag Comhairle Cheardchumainn Dhoire. Chuidigh an cuairt le bunú ceardchumainn sa mhonachain Léine, áit a raibh tromlach na mban fostaithe ann. Labhair sí i Halla Choilm Naofa, os cionn Leabharlann na Cathrach.

8 Iarsmalann an Iarnróid

Cógarach do láthair Great Northern Railway Station, is é seo ceann amháin de trí stáisiún a druideadh i nDoire nuair a d'éirigh an chathair níos iargúlta sna 1950dí

agus 1960dí mar gheall ar pholasaithe fáillí an Rialtais. Sna 50dí buamáladh an stáisiún i ndiaidh d'Óglaigh na hÉireann traein earraí a ghabháil agus é a chur gan tiománaí agus faoi luas isteach sa stáisiún.

9 Ardeaglais Cholm Naofa

B'é seo an chéad ardeaglais Phrotastúnach a tógadh in Éirinn nó sa Bhreatain. Críochnaíodh i 1633 í. Ainmnaíodh as Colmcille, a bhunaigh an chathair sa bhliain 546AD, de réir iomrá. Bhí Colmcille ina bhall den Eaglais Chéilteach a chuir na Briotánaigh faoi chois le tacú na hEaglaise Caitlicí. Curtha ar thalamh na hArdeaglaise tá coirp na "bPrintíseach" a chuir geataí na cathrach faoi ghlas i gcoinne Rí Séamas agus i bhfabhar Liam Bhuí, ag cur tús le Léigear Dhoire 1689. Cuimhníonn dílseoirí ar an eachtra seo le Mórshuíl na bPrintíseach sa chathair ar 11ú Lúnasa gach bliain. I 1969 b'é an mhórshuíl seo a chuir tús le "Cath an Phórtaigh", nuair a fuair náisiúntóirí feargacha, armtha le clocha agus buamaí peitрил, bua an CRU. I ndiaidh trí lá bhí ar an CRU tarraingt siar agus cuireadh Airm na Breataine ar shráideanna Dhoire.

Tá meascán dearcaidh ar an Léigear. Amharcann an chuid is mó de Phrotastúnaigh air mar eachtra thábhachtach i mbunú shaoirsí sibhialta agus réiligiúnda. Ach tá na fíricí níos casta. Thacaigh an Papa le Liam Bui, agus thug Rí Séamas níos mó saoirse réiligiúnda ná duine ar bith dá réamhtheachtaí ríoga. Tá poblachtánaigh claonta le rá, fríd an úrscéalaí Peadar O'Donnell, "a plague on both your houses." Bhí Peadar ina eagraí ceardchumann sa chathair i rith an Chéad Chogadh Domhanda, agus bhí sé i mbun Óglaigh na hÉireann i nDoire agus i dTír Conaill i rith Chogadh na Saoirse (1918-1922). Rinne sé árgóint go raibh an Léigear mar chuid de thráidisiún a bhí ag fórbairt in Éirinn a d'fhógair ceart féin-rialú a bheith ag muintir na hÉireann.

10 An Fuarán

Ceantar beag Protastúnach béal le lár na cathrach ina bhfuil an aicme oibre is iomadúla a scríosadh le hathfhórbairt san 70dí. Tabhair aire ar an bheirt Mhúrmhaisiú Rí Liam a rinne Bobby Jackson, nach maireann, atá ar an cheann is sine sa chathair agus is fiú é a fheiceáil. (Tá múrmhaisithe dílseacha eile le feiceáil i gceantracha Shráid de Bhond agus Shráid na nGael i nDoire Trasna.) Ar a bharr seo, leathbhealach síos Shráid Uí hEachainn tá iarsma shean-phríosúin na mban. D' aistrigh cuid mhór Phrotastúnach ó Dhoire (níos mó ná 10,000) trasna Abhainn na Feabhail go Doire Trasna nó níos faide ar shiúl arís, ag fágáil an Fhuairáin ina aon cheantar Phrotastúnach ar an bhuachthiar. Tá "The Diamond Trust" ina eagraíocht

phobail bunaithe san Fhuairáin, ag iarraidh athleasaithe eacnamaíochta a chur chun cinn sa cheantar.

11 Bookworm

Tá teacht ar réimse maith leabhar agus irisleabhar dóibhse siúd a bhfuil spéis in Éirinn agus i stair Doire acu. Tabhair fá deara gur druideadh Sráid an Easpaig níos faide anonn, le stad a chur le bréis ionsaithe Óglaigh na hÉireann at Theach na Cúirte. Tabhair fá deara fosta an post breathnóireachta ollmhór, tógtha le héibhear mín Thír Conaill ag Forsaí Slándál a bhfuil an-churam acu don timpeallacht.

12 Na Ballaí

Tógadh idir 1614 agus 1619. 'Siad na ballaí cathrach iomlán deiridh áit ar bith in Eoraip. Dá bharr a dtábhachta siombálacha d'Aontachtóirí ó aimsir an Léigir, níor ceadaíodh do Náisiúntóirí máirseáil laistigh díobh go Samhain 1968, an t-am ar shiúil mná mhonarcha na léintí amach agus ar mháirseáil siad isteach geataí na cathrach mar dhushlán ar an chosc. Ó 1970 ní thig siúil iomlán na mballaí a dhéanamh de dheasca an phoist bhreathnóireachta de chuid Airm na Breataine atá suite ann. Ligeann an post seo do na sáighdiuirí atá ann súil a choinneáil ar phobal an Phórtaigh thíos. I 1992 tógadh túr breathnóireachta ard-teic nua d'ainneoin ágóid leathain phoiblí.

13 Iarsmaí Chuaille Walker

Tógadh i 1826 agus leagadh i 1973 ag Óglaigh na hÉireann. Rialtóir Dhoire le linn Léigir b'é Walker a sheas os cionn an Phórtaigh ina shiombál do-ghlactha ceannais na nAontachtóirí do thromlach mhuintir na cathrach. I 1993 áitíodh an dealbh athchóirithe de Ghobhárnóir Walker ar shuíomh nua i Society Street.

14 An tSeáncharcair

Sa lá atá inniu ann níl fágtha ach túirín amháin na seáncharcach. Tógadh i 1871 cuireadh meid daoine ar leith faoi ghlas anseo. Ina measc siúd bhí Eamonn de Valera, a bhí, i ndiaidh do bheith i ngeibheann ann, ina Phríomhaire agus ansin in 'Uachtarán na hÉireann. Ar a bharr sin bhí uncail Uachtarán Sinn Féin, Gearóid Mac Adamh, ar imthreotannaíodh i rith an dara Cogadh Domhanda. D'éalaigh sé le cuid cimí poblachtánacha eile ach rugadh arís orthu i dTír Conaill.

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15 Páirc Pheile Thobar an Fhíoruisce

Baile Chumann Peile Chathair Dhoire, ceann de bheirt chumann in Eoraip a imríonn peil i ndlínse dhifriúil. In 1973 cuireadh Cathair Dhoire C.P. as comórtas sraithe Thuaisceart Éireann cionn is gur dhiúltaigh cumainn eile imirt i dTobar an Fhíoruisce. Imríonn siad anois i gcomórtas sa Deisceart. (Dála an scéil, bhuaigh siad an comórtas sin in 1989) Tá sé ar an aon chumann sinsir amháin sa domhain nach mbíonn póilíní i láthair i rith cluichí baile.

Is é sácair an sport is coitianta i nDoire. Chuir na sagairt chun tosaigh í go mall san 19ú mar dhara rogha ar pheil Ghaelach. Bhí an chuma ar an scéal go raibh an CLG róchóngarach do pholaitíocht na gluiseachta náisúnaí.

16 Monarcha Essex

Tógadh sna 1950dí ar son BSR, comhlacht Bhreatnach a rinne séinnteoirí céiríní. Nuair a dúirt siad i 1967 go raibh siad ag druidim cuireadh scamall dubh os cionn Doire. Le linn tréimhse shaor Dhoire lonnadh Airm na Breataine anseo. Sna 1980dí luatha chois Oglagh na hÉireann fostóir eile ó ghlacadh treallaimh amach as an mhonarcha i ndiaidh dó an bóthar a thabhairt do 70 oibrí.

17 Reilig na Cathrach

Tabhair cuairt ar uaigheanna na ndaoine a maraíodh ar Dhomhnach na Fola. Tabhair fá deara an láithreán poblachtánach, áit a bhfuil daoine de chuid Oglagh na hÉireann curtha. Tá beirt de na stailceoirí a fuair bás in 1981 curtha san uaigh INLA. B'é an rud a bhí i gceist leis an stailc ocrais ná iarracht de chuid na gcimí poblachtach cur ina luí gur chimí polaitiúla iad, chan "coirpigh", cur síos de chuid an Rialtais orthu.

Duine eile ar cuireadh sa reilig fosta tá scríobhnóir cáiliúil ionann, Cecil Francis Alexander, a scríobh "All Things Bright and Beautiful" agus "There is a Green Hill Far Away".

18 An Creagán

Tógadh tar éis an Dara Cogadh Domhanda é chun tithe a sholáthair do Chaitlicigh. Margheall ar a láthair, chiallaigh sé gur coinníodh vótóirí náisiúnacha i dtoghcheantar amháin sa chaoi is nach gcaillfeadh na hAontachtóirí ceannasaíocht pholaitiúil sa chathair go dtí 1968.

19 Coirneal Shaor Dhoire

Bhí an séad-chomhartha ar a bhfuil scríofa "You Are Now Entering Free Derry" ina bhinn tí uair den tsaol. Dáthadh an mana ar an bhalla ar 5ú de Mhí Eanáir 1969 le John "Caker" Casey i rith na gcireibeacha a lean na hionsaithe barbartha ó dhílseoirí agus an CRU ar mhórshuíl cearta sibhialta a tháinig ó Bhéal Feirste go Doire. Tharla na hionsaithe cúig mhíle ón chathair féin ag droichead Burntollet. Is minic gur dáthaíodh an balla de dheasca Airm na Breataine agus an CRU é a ionsaí le péint. Thiomáin saighdiúir tanc armtha isteach sa bhalla uair amháin mar iarracht é a scríosadh. Ar ndóigh níor éirigh leis. Is siombál anois é ag deimhniú saoirse ar fud an domhain agus ar an streachailt choitianta i gcoinne míchóra, agus 'sé an comhartha is mó clú i nDoire.

Don láthair seo a thagann mórshuíl Dhomhnach na Fola le chéile gach bliain agus 'sé anseo a cuireadh fáilte Uí Cheallaigh roimh Johnny Walker (den tSéiseir Birmingham) in 1991 agus é ag teacht abhaile.

Tugadh an t-ainm Saor Dhoire ar an cheantar sin a chlúdaíonn an Pórtach, Tobar an Fhíoruisce agus an Creagán. Coinníodh Forsaí na Breataine amach as an cheantar seo le baracáidí ollmhóra i ndiaidh d'airm na Breataine beirt chathróir a scaoileadh chun báis i 1971. Tháinig críoch le Saor Dhoire go fisiciúil in Iúil 1972 ach tá an spiorad beo ar fad. D'ordaigh Rialtas na Breataine ionradh mór darbh ainm "Operation Motorman" an t-am sin agus baineadh feidhm as 5000 saighdiúir agus tacaíocht le tancanna Chieftain.

20 Leacht Cuimhneacháin Dhomhnach Na Fola

D'eagraigh Cumann na gCearta Sibhialta Doire an mhórshuíl bhunaidh frith-imthreorannú nuair a scaoil Paratrúpaí na Breataine 14 duine chun báis. (Tabhair fá deara nóta eile san fhoilseachán seo). Nochtaigh Brigid Bond Leacht an Chuimhneacháin. Rúnaí ar CCS Doire a bhí inti agus rinne sí cuid mhór d'obair eagraithe na mórshuílta. Ara bharr sin bhí sí gníomhach sa "Derry Housing Action Committee" a chomhghríosáigh in aghaidh polasaithe idirdhealaithe an tSeanBhárdais Aontachtúla. Fuair sí bás i mí Eanáir 1990.

In aici leis an Leacht Chuimhneacháin a bhí Arasáin Rossville a treascaíodh sa deireadh i 1989. Thóg an Bárdas sna 1960dí iad, agus b'é seo sámla léir den pholaisí gharbh a choinnigh náisiúnaigh den aicme oibre sa Phórtach 's ar an Chreagán, sa chaoi is go gcoinneodh na hAontachtóirí féin smacht pholaitiúil. Le linn Chath An Phórtaigh (1969) leagadh na céadta buama peitрил ar an CRU ó bharr

na n-Arasán. Cuid blianta ina dhiaidh seo tharla eachtra cáiliúil nuair a leagadh sorn orthu agus iad ag dul tharstú i Landrover. Tá an eachtra seo buanaithe ag an ealaíontóir áitiúil, Lorry Morris, ina dhealbhoireacht darbh ainm "The Flying Cooker".

Trasna an bhóthair ón leacht tá Plaic Cuimhnithe Charles Love a maraíodh nuair a phléasc Oglagh na hEireann buama ar Dhomhnach dheiridh mhí Eanáir 1990 mar iarracht foireann shinsir de chuid fórsaí na Breataine a mharú. De ghnáth bhídís ar na ballaí le féachaint ar Mhórshuíl Dhomhnach na Fola agus é ag dul thairis. Maraíodh Charles Love a chónaigh ar an tSráth Bán, le smionagar a thit anuas ar Choirneal Shaor Dhoire. Chuir an eachtra seo de chuid Oglagh na hEireann ar Choiste Dhomhnach na Fola (ainm a bhí ar Thionscnamh Dhomhnach na Fola ag an am), agus chuir siad síos air mar "a gross error of judgement that should never have happened".

21 Coirneal an Feirge nó Aggro Corner

An t-ainm a bhí ar an choirneal ag Sráid Liam (i gcuimhne Liam Bhuí) agus Sráid Rosbhile cóngarach d'Aras an Phobail Sraith an Phiolata (áit ar féidir lón den chéad scoth a fháil ar bheagán praghaís) ar feadh na blianta "Aggro Corner". B'é anseo suíomh chuid mhaith de na ciréibeacha a tharla i ndiaidh de mhórshuílta na gcearta sibhialta. Lean na ciréibeacha i nDoire go dtí i ndiaidh na stailceanna ocrais 1981.

22 Ardeaglais Chaitliceach Eoghain Naofa

Cuireadh tús leis an tógáil i 1851 mar fhreagra ar an Ghorta Mhór ina bhfuair milliún duine bás den ocra agus de ghalair. Shéan Rialtas na Breataine stad a chur le heaspórtáil bhia as Eirinn nuair a theip ar bharr na bprátaí. I 1840 b'é líon na ndaoine in Eirinn tuilleamh agus 8 milliún. Inniu tá thart fá chúig mhilliún. Tá Eire ann ar aon tír de chuid na hEorpa a bhfuil líon na ndaoine níos lú aici go fóill á mar a bhí ag tús an 19ú hAois.

Ag leanstan sámla Béal Feirste, bhronn pobail éagsúla Protastúnacha airgead chun cuidiú an costas tógála foirgnimh. Buailtear na cloiginí gach oíche ar a naoi go fóill. Tugtar cloigin an chuirfiú air, chun tabhairt i gcuimhne go raibh coisc ar Chaitlicigh an t-Aifreann a rá ná a cheiliúradh in aimsir na bPéindlíthe (18ú hAois) agus go raibh cuirfiú naoi a chlog orthu. I bhfearann Eaglais an Túir Fhada, nach bhfuil i bhfad ón Ardeaglas, tá plaic ann i gcuimhne shuíomh an aifrinn dheiridh mhídhleathaí in aimsir na bPéindlíthe.



Fáilte go Londonderry

23 Ceanncheathrú an C.R.U.

Tógadh ar láthair na seangealtainne! I 1989 rinneadh socrú go ndruidfí an tsráid os comhair stáisiúin an CRU agus cuireadh go dlúth ina éadán. Cuireadh an CRU ar bun tar éis chríochdheighilt na hEireann. Earcaíodh na baill go díreach as eagraíochtaí paramhíleata dílseoireacha mar Fhorsa Oglach Uladh. Sa lá atá inniu ann earcaítear an CRU go treascadh as an phobal dílseoireachta go fóill.

Ar an chéad duine a fuair bás de bharr na dTrioblóidí b'é an CRU a mharaigh é. Ar an 19ú lá Aibreán 1969, i gcaitheadh ciréibe, bhris an CRU isteach i dteach Sammy Devenney i Sráid Liam agus bhuaill siad go trom é, fuair sé bás de dheasca an dóchair a rinneadh air. O shin i leith bhí baill den CRU i gcuid mhaith eachtraí a dheimhniú go fóill nach an pobal Náisiúnach sásta glacadh leo. Níor lochtaíodh aon fhorsa Eorpach ag an Choimisiún Eorpach um Chearta Daonna an oiread is a lochtaíodh an CRU nó ní bhfuarthas ciontach iad chomh minic i gCúirt um Chearta Daonna Na hEorpa.

Ina stair iomlán d'oibrigh an CRU leis cumhachtaí éigeandála. Go dtí 1973 bhí Acht

na gCumhachtaí Spéisialta acu agus bhain an Aifric Theas úsáid as eiseamlair. Faoi láthair tugann an t-Acht Riartha Eigeandála agus an t-Acht um-Choscadh na Scéimhlitheoireachta beagnach cumhacht iomlán dóibh. Chuir an t-Acht Riartha Eigeandála na Binsí Diplock ar bun de chiora polaitiúla. Neamhchosúil le cúirteanna córa ina gcaithfidh comhdhearbhú a chur leis tuairisc fáisnéise ar bith a dúradh ag an chúisí agus é fá chéastóireacht, glacann na cúirteanna seo leis tuairiscí a bhfuair as duine i rith céastóireachta agus mar thoradh ar bhuailtí ón CRU. (Bunaithe ar rialú dlíthiúil an Justice McGonigle, ball bunaithe na reisiminté míchlúití SAS, agus shinsir na ngiúistisí, i gcás cáiliúil i 1977 a bhain le fear óg as Doire). Ní nach ionadh, bunaítear 75% daoradh ar thuairiscí gan tacaíocht ar bith. Eiginntítear beagán duine sa Binsí Diplock. Anuas tá an CRU cáinte go trom i roinnt tuarascáil de chuid Amnesty International. Nuair a d'áistrigh an ceannaire áitiúil de chuid an CRU amach as an chathair, dhiúltaigh mórchuid den Chomhairle Cathrach bheith i láthair ar chéiliúradh in ómós dó.

24 Coláiste Mhig Aoidh

Tógadh idir 1856 agus 1865 é. Ag an tús bhí an Choláiste seo ina choláiste diagachta de chuid na bPreispitéireach bainte le Coláiste na Tríonóide, Baile Atha Cliath. Ceann de cheithre pháirt Ollscoil Uladh é atá scartha ar fud na sé chontae anois. I 1965 b'é feachtas ar son ollscoile iomláine a lonnú i nDoire ar cheann de na príomhfheactaisí a lean chuig gluaiseacht na gcearta sibhialta. Cúis mhór leis an fhearg a bhí leis an rogha séicteach chun an ollscoil a lonnú i gCúil Raithin.

I rith an Dara Chogadh Domhanda b'é Coláiste Mhig Aoidh an comh-cheanncheathrú aeir agus farraige don Athantach Thuaidh.

Doire: Fíricí agus figiúirí Suimiúla

Tá isteach agus amach de 100,000 duine ina gcónaí sa chathair.

Mhair Léigear Dhoire 105 lá i 1689.

Oiltear breis is 300 páistí i mbunscoil agus i naíscoileanna fríd Ghaeilge sa chathair. Oscalaíodh méanscoil sa chathair ar na mallaibh.

As an 10 togh-cheantair is airde dífhostaíochta in Eoraip tá seachtar acu i nDoire. (Daonaireamh 1991)

Idir 1921 agus 1968 ní raibh ach íocóirí rátaí (sealbhoirí tithe) in ann vóta a chaitheamh i dtoghcháin áitiúla. Chiallaigh sé sin gur séanadh vóta ar 5,673

Chaitliceach i gcomparáid le 1,493 Protastúnach. Bhí suas le sé vóta ag lucht ghnó ag bráth ar méid cánach ar ioc siad. (Farrell, *The Orange State*, p84)

Ba Dhaire Calgach ainm na háite go dtí an 10ú haois nuair a tugadh Doire Cholmcille air ar onóir Cholmcille a bhunaigh an cathair de réir an seanchais. Athraíodh an t-ainm go Londonderry ag na Gaill i ndiaidh don áitiú 1613. Baintear úsáid as Derry mar ainm ag an dá phobail inniu. Taobh amuigh den chathair baintear úsáid as an t-ainm cóilíneach Londonderry go minic le pointí polaitiúla a dhéanamh

Tá a lán foirgnimh sa chathair, (mar aon le Ballaí na Cathrach), i seilbh an Chumainn Onóireach Éireannach go fóill. Bunaíodh an eagraíocht Londán lárnaithe seo ag Séamas an Chaca i 1613 chun eagair a chur ar colúnú in iarr-thuaisceart Uladh. Bhí Páirc Péile Thobar an Fhíoruisce ina seilbh go dtí na seachtóidí. Tá stiúradh an Chumainn lonaithe i gCathair Westminster (Comhairle Coimeádach).

D'ainneoin cóirithe 25 bliain anuas tá roinnt mhaith talaimh i lámha teaghlaigh aondachtachta iarr-chórasacha.

Ba Dheanach Angalach ar Dhoire (ó 1724 - 1732) é an fálsúnaí George Berkeley, d'ainneoin sin ní raibh cónaí air sa chathair agus ba bheag cuairt a thug sé ar an chathair. Ainmnaíodh Ollscoil Berkeley, California ina onóir.

Tháinig Séamas Ó Conghaile, eagraí lánaimseartha ceardchumann agus duine de thaoisigh Éirí Amaach na Cásca 1916, i dtír i nDoire i 1910 nuair a d'fhill sé ó Mheiriceá, áit ar chaith sé roinnt blianta.

Tháinig na Tacsaithe Dubha (Tacsaithe na nDaoine) ar na sraideanna sna 1980dí mar fhreagra ar tharraingt siar seirbhís busanna le linn ciréibeacha sráide. Is ionann roinnt na suíocháin i dtacsáí agus iompar saormhúiníneach ag an phobal. 'S iomaí íobairt clipthe ag Arm na Breataine agus CRU atá ina thiománaí ar thascaí dubh. Tá na tacsaithe seo ar fáil i Sráid Liam (má tá tú ag triall ar an Chreagán nó ar Chnoc na Rós) agus ar Sráid Feabhail (má tá tú ag triall ar Sheantalamh, Ard a' Chairn nó ar Bhaile Mhig Robharthaigh).

Leiríonn an cnámharlach ar Armas na Cathrach bás ó ocraí Walter de Burgo i 1332 i gCaisleán Nua ar Inis Eoghain. Deirtear gur íomha é de dhuine ag fanacht le post i nDoire.

Is léir ó thaighde seandálaíocht go raibh bunú daonna i nDoire chomh fada siar 's an Chré-Umhaois.

Bunaíodh an chéad sinagóg sa chathair i 1894 ar Sráid an Fhuaráin. D'aistríodh go Plás Uí Cinnéide é, áit a bhfuil ceanncheathrú Páirtí Aondachtacht Uladh. De bhunadh an Liotuáin pobal Giúdaigh Dhoire. Tugadh na caipéisí maidir le Giúdaigh Dhoire ón chathair agus cuireadh i Kibbutz in Íosrail ad beagnach i ndiaidh bunú an stáit i 1948. Níl sinagóg i nDoire ó bhí 1940dí ann.

Bhí ceanncheathrú Idirbhealach na Mara ag na Stáit Aontaithe i nDoire Trasna mar ionad den Hotline a bhunaíodh idir Moscú agus Washington i ndiaidh Eigeandáil na nDiuracán i gCúba i 1962.

I ndiaidh bhualadh mhíleata Faisisteachais tugadh na doseanacha fómhúireán (U-Boats) i nDoire i mí na Bealtaine 1945.

Bhí Comhar Chreidmheasa Dhoire ar an chomhar chreidmheasa is mó ar an domhan go dtí ar na mallaibh. Tá breis is 14,500 ball gníomhach agus scaireanna caipitil thart ar £9 milliún ann.

Labhair Sylvia Parkhurst i Halla Cholm Naofa sa bhliain 1910 ag cruinniú sufraigéide ag éileamh vóta do mhná.

I mí Bealtaine 1932 thurlaing an bhanfhiolóta Amelia Earhart ar pháirc amuigh de Dhoire. Ba í an chéad bhean a d'eitil trasna an Atlantaigh léi féin.

Sa bhliain 1834 gabhadh agus cuireadh i gCachair Dhoire ar ordú an Mhéara an gníomhaí ceardchumann ó Bhéal Feirste, George Kerr, i ndiaidh dó labhairt ag cruinniú inar chosain sé na Máirtígh Tolpuddle. Ag an tiall rinne sé óráid chailiúil ar Thíoránacht reachtach agus cosaint na gceardchumann.

Tá trí theach tabhairne ar Shráid Waterloo, An Clocháán Liath, Na Rossán agus Gaoth Dobhair, a bhí uair den tsaol ina dtithe lóistín do na daoine ó na háiteanna sin i dTír Chónaill a d'fhan i nDoire thar oíche roimh imeacht ar na báid éisimirce. Ar an drochuair tugadh Bound for Boston mar ainm ar Na Rossán ar na mallaibh ag iarraidh an cathair a pócánú.

Rugadh Denis Hampson, a bhfuil clú bainte aige mar an cruiteoir is fearr raimh, i nDoire tuairim is 1695. Bhí páirt nach beag aige i bhFéile Chruite Bhéal Feirste a d'eagraigh Edward Bunting 1792. Ag an fhéile sin bhí Bunting in ann poirt is aosta de phoirt Éireannacha a chur i lámhscríbhinn.

D'fhreastail Séamas Heany, buaiteoir an Duais Noble do Litríocht 1995, ar Cholaíste Cholmcille Doire. Ar dhaoine liteartha cluiteacha eile tá an drámaí George Farquhar

(1677-1707) a cuireadh oideachas air i gColáiste an Fheabhail agus Joyce Cary (1888-1957) a rugadh sa chathair.

Is i bhfó-thoghchán i nDoire ar cuireadh i bhfeidhm "Acht um Vótála" don chéad uair i mBreatain nó in Éirinn. Ritheadh an Acht ag Pairlimint na Breataine in 1872. Don chéad uair bhí sé riachtanach ballóid rúnda a chaitheamh i dtoghcháin. Bhí an tionchar ag an Acht in Éirinn agus d'fhás an Pháirtí Naisiúnta fá Charles Stuart Parnell dá bharr.

Bhí ball d'Arm na Breataine darbh ainm Crockett ar an t-aon Doirenach a fuair bás le linn Éirí Amach na Cásca i 1916.

Fuair beirt Doireanach bás sa troid in aghaidh Faisisteachais i gCogadh Caraíd na Spainne. Maraíodh Eamonn Mc Crotty, iar-Bhráthair Chríostaí, i Jarama in 1937 agus maraíodh George Gorman, ball den Bhriogáid Idirnáisiúntaí fosta, ar Ebro in 1938.

Oileadh John Mitchel (1815-75), Éireannach Óg, Finin (ball de Bhráithreachas Phobachtanach na hÉireann) agus bunaitheoir The United Irishman ar Choláiste an Fheabhail, an scoil is sine i nDoire. B'é a athair Ministéir ar an Chéad Eaglais Phreispitéirach ar Shráid na hArmlainne. Is tráigéid é go raibh an Eaglais seo ina targéid bhuamaí peitiril agus péinte le blianta beaga anuas.

B'é laoch neamh-aitheanta an Léigir buachail óg a smuglál teachtaireachtaí ón chathair go hInis. Cuireadh na teachtaireachtaí i bhfolach in áit nach mbeadh aon duine sásta amharc ann.

Sa bhliain 1991 thug an CRU ruathar ar sheacht foirgneamh caoga in aghaidh na seachtaine ar an mheán.

Sna cúirteanna 'Diplock', cúirt gan giúiré, coinntíodh 93% dóibh siúd a bhí os a gcomhair.

De réir staitisticí oifigiúla don 1991 gabhadh 1,680 faoin PTA. 'Sé sin níos ná beirt duine agus tríocha gach seachtain.

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Teach Pheadair Uí Dhónaill

A photograph of a church at night, illuminated by warm lights. A large crowd of people is gathered in front of the church, and several people are standing in the foreground with their backs to the camera. The church has a prominent steeple and is surrounded by trees and foliage. The sky is dark, and the overall atmosphere is one of a significant event or gathering.

for god and ulster

an alternative guide to the loyal orders

For God and Ulster

An Alternative Guide to the Loyal Orders

Pat Finucane Centre 1997

The Pat Finucane Centre was established in 1989 as an independent resource centre. It is the home of a number of independent education and action projects which exist to promote respect for human rights, dignity and justice within Ireland and to encourage creative and imaginative political action around the future of Ireland. The Centre is named after Pat Finucane, a human rights lawyer, who was murdered by the UDA on 12 February 1989.

This document is available on the World Wide Web at the following URL: <http://www.serve.com/pfc>, where we also provide weekly updates. The Orange Order provides its own website.

in the line of fire



derry july 1996

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1. Preface

This document is not intended to be *the* definitive report on events in Derry following on from the Drumcree stand off that began on 7 July 1996. It is the result of two weeks intense activity, compiling news articles, interviews and over 100 witness statements. It's purpose is strictly limited, to highlight the abuse and denial of human rights in Derry over the period in question. The witness statements were taken by staff from the Belfast based Committee on the Administration of Justice (CAJ) and members of the Pat Finucane Centre. The presence of the CAJ that weekend in Derry was vital. They will produce their own report covering incidents throughout the North in the near future.

Many people helped in the production of this document and lent their time, energy and creativity. Some did not wish to be named. We express our appreciation to them all. In particular we thank the photographers who gave us access to their work. The Centre as always takes full responsibility for the views expressed here.

In reading the witness statements and conducting the interviews we were moved by the many acts of decency and courage shown by the people of this city: those who opened up their houses for the injured; the staff and ambulance crews at Altnagelvin and Letterkenny hospitals; those who, risking serious injury, rescued others who had been struck by plastic bullets; the people in Newbuildings who stopped the local Catholic chapel being burnt . . . the list goes on.

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